

1629
TWO SERMONS,

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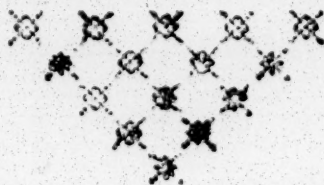
The Resurrection of the Body,

A N D

The intermediate State of the Soul.

By THO. BATEMAN, A. M.

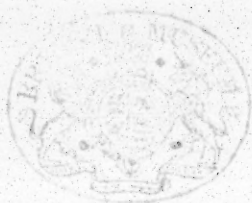
Chaplain to his Grace the Duke of Gordon, Vicar of
Whaplode, Lincolnshire, &c.



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T O T H E

Right Reverend Father in God,

T H O M A S,

By Divine Permission,

Lord Bishop of LINCOLN.

M Y L O R D,

THE very amiable Character which
YOUR LORDSHIP has already acquired
throughout your Diocese, for the great
Politeness, Affability, and engaging At-
tention, with which you are pleased
upon all Occasions to treat your Clergy,
affords me the most flattering Hopes of
your favourable Acceptance of the two
following Sermons, which I thus most
humbly beg leave to present to YOUR LORD-
SHIP.

47

SHIP. They are the First-Fruits of my Labours of this Kind, and I therefore deemed them an Offering in some Measure due to you, as my Dioceſan; to whoſe Judgment, and that of the Reader's, I now ſubmit them with the utmoſt Deference, and even Diffidence, not only on their own Account, but likewiſe as I mean from thence to be determined with reſpect to the future Publication of ſeveral others, upon Subjects equally ſerious and intereſting.

The two following, MY LORD, were originally compoſed without the moſt diſtant Idea of ever being publiſhed. My ſole Deſign, and therefore my ſole Pretenſions to any Merit in them, was, without ſtudiouſly affecting new Arguments, or repreſenting the old ones in a much different Light, merely to comprize within ſo ſmall a Compaſs, the Subſtance of what has
before

before been said by several other Writers more at large, and in more voluminous Works, upon the same important Subjects. As such only YOUR LORDSHIP will be pleased to consider them; and at the same time to accept of them as a small Testimony of the high Respect with which I am,

My LORD,

YOUR LORDSHIP's most devoted and

Most obedient humble Servant,

THO. BATEMAN.

WHAPLODE,
November 1, 1780,





S E R M O N I.

I COR. xv. 35, 36.

*But some Man will say, How are the Dead raised up,
and with what Body do they come? Thou Fool! that
which thou sowest is not quickened except it die.*

THE important Subject upon which St. Paul is here reasoning, was entirely new, not only to the Corinthians, but to all the World. The Resurrection of the Body was a Doctrine peculiar to Christianity. Before Christ brought Life and Immortality to Light by the preaching of the Gospel, no such Belief had ever been entertained; and such utter Strangers were the Athenians, to whom it was first preached, to this mysterious Truth, that we read in the Acts of the Apostles, when they heard of the Resurrection of the Dead, "Some mocked, others said, We will hear thee again of this Matter." A few of the Disciples of Socrates, and some other ancient Philosophers, many Ages before, upon the
A Strength

Strength of their own natural Reason, had professed and endeavoured to propagate the Belief of the Eternity of the Soul's Existence, and a future State of Rewards and Punishments, according to Mens respective Merits in the present Life. And the Jews, from the Revelations of their later Prophets, had much surer Grounds, and in consequence a much better Foundation for their Faith in this Doctrine. Yet even of the Soul's Existence after Death, and of its continuing to be happy or miserable according to the Works done in the Body, they had very dark and imperfect ideas, and their Belief of it was, of course, weak and wavering. But of the Resurrection of the Body, and of its Reunion with the Soul, previous to such a State, they had not the least Idea. Such a Doctrine had never been heard of—the utmost Effort of human Reason could not suggest it; and as it had not yet been revealed from Heaven, it had from the Creation of the World been entirely hid from Mankind. And as this Doctrine, before the preaching of the Gospel, was entirely new—so the Nature of it, when it was first promulgated, rendered it almost incredible. “Why,” said St. Paul, in his Defence before King Agrippa, “should it be thought a thing incredible with you, “that God should raise the Dead.” And this great Article of our Faith was not more incredible then, than we find it has been to many ever since, and for the very same Reason, viz. because it was an Effect equally exceeding all human Capacity, as above all human Comprehension.

But

But let us examine how far this ought to be any Objection to our Belief of it, or at least so great as to render it inadmissible as an Article of Faith. With this View, let us consider the Apostle's Reasoning in the Passage now before us. "But some man will say, how are the dead raised up, and with what Body do they come?" The Question here urged resolves itself into two Propositions. The former respecting the manner of our Resurrection, implying such an Impossibility in the very Nature of the Thing as to exceed even the Power of God to accomplish. "But some man will say, how are the dead raised up?" The other supposes the Possibility of the Resurrection granted; and is then an Enquiry concerning the Nature of our Bodies after such Resurrection—contained in these Words, "And with what Body do they come?" I shall consider these two Propositions separately, and then proceed to the Comparison which the Apostle has here adduced, in order to obviate the Incredibility of this important Article of our Faith. "Thou Fool," says he, "that which thou sowest is not quickened except it die."

The first Proposition then here stated by St. Paul, when more largely set forth is this, viz. That though the Soul and Body are separated by Death; and the latter in a very short Time is reduced to its original Earth—mouldered into Dust and Ashes—dissolved into infinite Millions of mere Atoms---each perhaps dispersed into as many different places; and after conti-

nuing during such State of Dissolution and Separation for Ages---perhaps innumerable Ages yet to come---and undergoing as innumerable Changes and Transformations, yet, that each Particle of each individual Body shall, at the general Resurrection by the almighty Power of God, be again collected, united together and restored to Life again, in the same identical substance, which each particular Soul inhabited in the present Life, and in this State of Reunion and Reviviscence to enter upon a new and quite different State of Existence---a future Life of infinite Happiness or exquisite Misery---not like the short and shadowy one already past, but which shall continue to all Eternity---throughout all Ages---a World everlasting and without End.

Such is the Doctrine of the Resurrection of the Body as revealed in the Gospel--which we are there told all mankind shall undergo---every Child of Man---not only all those who have died ever since the Creation of the World, but likewise all that shall then be found alive upon the Earth--and all too at the very same Time. For this general Resurrection we are further informed, shall be accomplished instantaneously, "in a moment,---even in the Twinkling of an Eye." For, says St. Paul, "Behold I shew you a Mystery," that is, I preach unto you a Doctrine difficult to be understood, "we shall not," says he, "all sleep," that is, we shall not all rest for ever in the Grave, as insensible as Persons asleep—"But we shall all be
 : changed,

“ changed, in a Moment, in the Twinkling of an Eye,
 “ at the last Trump---for the Trumpet shall sound,
 “ and the Dead shall be raised.”

How imperfect, alas! are all the Ideas which our present Imagination can form of these Events, so awful, so interesting, and so surpassing Wonder! and in attempting to pursue the Body through the various and mysterious Changes it must undergo betwixt its Death and final Resurrection, how impotent are all the present Powers of the human Mind. Every Consequence arising from this Doctrine so much exceeds every Idea of Man's present Understanding, that after all his Meditation upon it, he is still apt, with the Athenians, “ to think it a Thing incredible, even “ that God should raise the Dead.”

I stop not here to examine from whence this Incredibility arises, but proceed to the second Proposition, viz.

Respecting the Nature of our Bodies after the Resurrection---expressed in the latter part of the Question, viz. “ With what Bodies do they come?” Our Ideas of any Bodies, or Beings different from our own, and those which are the Objects of our present Senses, are at the best very obscure and imperfect. But, interested as we are, we must be desirous of acquiring as clear and perfect Ideas as possible of the Changes which our Bodies shall undergo after Death---the Natures they shall put on, and in which they shall for ever continue,
 when

when all these Changes have been undergone. Our Reason leaves us entirely at a Loss in this Enquiry---nor have Mankind at present Ideas adequate to a perfect Comprehension of the Account which we have of it in holy Scripture. St. Paul hath told us, that at the general Resurrection, these Bodies of ours shall be raised from the Dead, yet that they shall be essentially different from what they now are---their Natures---their Faculties--their Functions shall be totally changed---that they shall become as much more excellent in their future than in their present State, as Angels and Spirits are to Men. They are now mortal, and liable to Death every Moment by a thousand Means---but shall then be rendered immortal, and Death shall have no more Dominion over them. They are now corruptible---they shall then become incorruptible--they are now natural Bodies---when they shall have passed through all the Changes previous to the Resurrection---they shall be rendered spiritual and heavenly. For, says St. Paul, “this corruptible must put on Incorruption, and this mortal must put on Immortality.” And “it is sown in dishonour, it is raised in Glory---“it is sown in weakness, it is raised in Power.”

But still “some Man will say, how are the Dead “raised up, and with what Body do they come”---how can all this be---in what Manner is it performed, and by what Means is this Work, so full of Wonder, to be accomplished? And you thus argue against the Possibility of the Fact, because it is above all human
man

man Power to perform, and all human Understanding to comprehend.

Let us then proceed to examine how far these Circumstances ought to affect our Belief of it, and whether or no the Resurrection of the Dead, and the Changes which our Bodies shall undergo in consequence of it, are Things either incredible in themselves, or ought therefore to be so to us.

That it is utterly above all human Power or Wisdom to perform such Effects, ought to be no Objection to our Belief of them, because thousands of such Effects are every Day obvious to our Senses; and therefore to refuse our Faith to every Fact above the Accomplishment of our own Power, would be to disbelieve what we every Day see with our Eyes. If it be said it is incredible that Man should raise the Dead, we grant it: But when we declare that God shall raise the Dead, we assign a Cause sufficient for so great a Work; an Agent adequate to such an Effect. Whatever Power it may require, he is equal to the Undertaking; for his Power is almighty, and his Wisdom is infinite.

Nor ought this important Article of our Faith to be the more incredible, because we cannot comprehend the Mode of its Operation, or the Manner of its Accomplishment. For look into the World, observe what are called the common Productions of Nature, and try
your

your own Capacity in accounting for them, in explaining how they are performed. Let the utmost Efforts of human Reason be exerted---still the Attempt will prove fruitless, and the Undertaking vain. You see the loftiest Oak in the Forest produced from one Acorn---you see an hundred Plants arising from one Seed---these Facts you will not, because you cannot, deny---they are obvious to your Senses. But in neither Case can you assign a sufficient Cause for these wonderful Effects, or satisfactorily explain the Manner of their Operation. Nor can they be accounted for at all, without flying to the final Cause of all Things, that infinite and almighty Being, who at first created the Heavens, the Earth, the Sea, and all Things therein, and whose Power therefore is superior---infinitely superior to the Resurrection of the Dead.

But further. In order the more effectually to obviate any Objection which might be urged against the Credibility of the Resurrection of the Body, St. Paul refers such Objectors to an Instance altogether as incredible in itself, yet so common, that almost every Day produces a Proof of it. "Thou Fool, says he, that which thou sowest is not quickened except it die." There is nothing wonderful or incredible to you in the Propagation of Grain, in the Production of Herbs, Flowers and Plants---because you see it every Day---though you are as unable to account for the Manner and Operation of either as you are for the Resurrection of the Dead. Suppose then the Effect
itself

itself was as unknown to you as the Cause of it, that you had never seen, or even heard of the wonderful Productions of the Earth, its various Trees, Fruits, Flowers, Plants, Seeds, which yield for the Use of Man some ten, some twenty, some thirty, and some an hundred Fold. In that case, should what you now know, and every Day see to be a real Fact, be stated to you merely as a Matter of Information, though even in the Words of the Evangelist, viz. " Verily, verily, I say unto you, except a Corn of Wheat fall to the Ground and die. it abideth alone; but if it die, it bringeth forth much Fruit." 12 John, 24th verse. Or in other Words, that in order not only to preserve but to propagate every Species of Seed which the Earth bringeth forth--from one to produce an hundred Measures of Grain--the Way, the only Way is to cast that one into the Ground, and suffer it to continue there till it be entirely dead, putrefied and reduced, so far as our Senses can perceive, to nothing; or so mingled with the Dust of the Earth as not to be distinguished from it. That after all this, it should revive again, and bring forth an hundred fold. The very Relation would appear utterly incredible; and perhaps not only above, but contrary to all human Belief---as much so at least, as that these mortal and corruptible Bodies of ours, after dying, and being reduced to Dust, should after remaining in that State several hundreds---perhaps thousands of years, at the Resurrection be raised from the Dead immortal and incorruptible. And St. Paul appeals from the Reality

of the Fact in the one Case, to the Credibility of it in the other. "Thou Fool," says he, "that which thou sowest is not quickened except it die--"

Hence then is it thought a Thing incredible with some, that God should raise the Dead---because it is above all human Power to effect any thing similar to it, and as much above his Understanding to comprehend "how the Dead are raised up, and with what Bodies they do come." It proceeds from that Pride in the Heart of Man, which will suffer him to admit no Power or Wisdom superior to his own, or to believe what he cannot perfectly understand. That Pride which arrogates the Prerogative of being all-sufficient, and to have Recourse to his own narrow Faculties, and limited Understanding, as the Standard and Measure of the infinite Power and infinite Wisdom of the Almighty.

But consider a Moment how great Ingratitude must be the Consequence of this Incredulity. That you must die is certain, and of the Consequence of Death you have as little Doubt---that it will reduce these Bodies to Dust and Ashes, and mingle them with the Earth; a melancholy and mortifying Prospect. But as some Comfort and Consolation under it, God has promised, that he will restore them to Life again---that there is a State of Existence beyond the Grave, in which the Body shall be united to the Soul, and live for ever with it in infinite and endless Happiness. Yet
even

even this gracious Promise you reject, because, forsooth, you cannot conceive how it is or can be performed. The Criminal who after Condemnation should refuse a Pardon from his Sovereign, merely because he could not comprehend such a Power in his Prerogative, would be thought guilty of the highest Ingratitude, and justly so. Yet compare this with the Ingratitude of those who deny the Belief of the Resurrection. The one refuses a few Days longer Continuance in the present Life from an earthly King---the other not only Life eternal, but Happiness eternal, from the King of Heaven.

Cease then longer to dispute or cavil at the Resurrection of the Dead---to think it a Thing incredible and beyond the Power of God to accomplish. Rather live in the full Conviction---in the Faith and Fear of it all the Days of your Lives. Do you only take Care to die truly prepared for that awful Solemnity, and leave it to the Power and the Wisdom of the Almighty, "how the Dead shall be raised, and with what Body they shall come."

End of SERMON I.



S E R M O N II.

ST. LUKE, xxiii. 42, 43.

*And he said unto Jesus, Lord, remember me when thou
comest into thy Kingdom.*

*And Jesus said unto him, Verily I say unto Thee, To-
day shalt thou be with me in Paradise.*

THE former Part of this Passage was addressed to our Saviour by one of the Malefactors, in the Agonies of Death, who suffered at the same Time with him upon the Cross: And the remaining Part is the Answer which Christ gave to the Penitent's Prayer: From which, and the preceding Verses, we may conclude, that he had been rightly instructed in the Nature of our Saviour's Kingdom, and the Certainty of a future State, and convinced that it was through his Merits and Mediation alone, that Mankind were to hope for the Happiness of it.

From

From a Conviction of the Sincerity of his Repentance---the only Means by which he could qualify himself for it---our Saviour gives him an Assurance of the immediate Enjoyment of that happy State, in which he so earnestly prayed for his Remembrance :
 “ And Jesus said unto him, Verily I say unto thee,
 “ To-day shalt thou be with me in Paradise.”

The full Explanation of which Words will serve as a proper Sequel to the Subject upon which I have already treated in a preceding Discourse, viz. The Resurrection of the Body. According to that Doctrine, as delivered in the Gospel, the Soul and Body, the two different Substances of which man is composed, will be separated by Death---the latter reduced to Dust and Ashes, and mingled with its native Earth : And after being dissolved into infinite millions of atoms, and dispersed into as many different Places, and continuing in this State of Dissolution for perhaps as many Ages yet to come, as those already past, the several Particles of each Body shall at the general Resurrection, by the almighty Power of God, be collected together and formed into the same---tho’ spiritualized and glorified, body,---shall be re-animated and united to the same Soul---then to enter, thus re-united into a new State of Existence, of which there shall be no End, and in which Death shall have no more Dominion over them, but in which each Individul shall enjoy eternal Happiness, or suffer everlasting Misery. according as each Person’s Actions in this Life have been good or evil.

But this important Event we are told shall not take Place till the End of the World, till the Consummation of all Things---till that great and terrible Day of the Lord, when the whole Creation shall be consumed by Fire, and reduced to the same Chaos out of which it was originally formed---previous to which, “the
 “ Sun shall be darkened, and the Moon shall not give
 “ her Light.” And “ the Stars of Heaven shall fall,
 “ and the Powers that are in Heaven shall be shaken.
 “ And then shall they see the Son of Man coming in
 “ the Clouds with great Power and Glory.” And
 “ then shall he send his Angels, and shall gather to-
 “ gether his Elect from the four Winds---from the
 “ uttermost Part of the Earth to the uttermost Part of
 “ Heaven.”

But when, or at what Time all this shall come to pass, which is to precede the general Resurrection and the general Judgment of all Mankind “ knoweth no
 “ Man, neither the Angels, nor even the Son of Man”
 ---“ but the Father only,” God having reserved this Knowledge to himself alone. When therefore this shall happen is to us uncertain---how far it is yet distant we know not, nor how few or how many generations are yet to come before it shall take Place. This then being the Case---this Question obviously occurs---in this long Interval betwixt Death and the general Resurrection---what becomes of the Soul?

When

What Effect Death hath upon these Bodies of ours, is evident---the State in which they shall continue, and the various Changes they shall undergo previous to their last Allotment and final doom, has already been sufficiently treated of---and it is natural to make the same Enquiry concerning the Soul during its Separation from the Body---whether it be utterly extinct and rendered insensible by Death---or if Death destroys and dissolves this Body only, but hath no Power over the Soul; where and in what Manner it exists from the Time it is separated by Death from the Body, till it shall be re-united to it again at the general Resurrection, a Period yet perhaps at some thousand Years Distance. If, as this Doctrine teaches us to believe, the final Doom of any Man shall not be known, nor his last Sentence passed upon him till the general Judgment, which is subsequent to the general Resurrection, where do the Souls now exist, and what is their present State and Condition, of all those who have been already dead some hundreds---perhaps thousands of years since the World began. The Fate of our own is equally interested in the Event, and the Words of the Text, when rightly understood, will assist us in this Enquiry, and furnish us with proper Answers to these important Questions. “ And Jesus said unto him, “ Verily I say unto thee, To-day shalt thou be with “ me in Paradise.”

By the Word Paradise, the Interpreters of the Old Testament tell us, was originally meant a Garden---
abounding

abounding with every Thing which could delight and charm the Eye, and please and gratify the Taste---such a Scene as that in which our first Parents are represented to have been placed. Ancient Paradise and the Garden of Eden are considered as synonymous Terms, and to have meant the same Thing. In the later Ages of the Jewish Commonwealth, after their Return from their Captivity at Babylon, when, by the Revelations of their Prophets, they came to have more clear Ideas and a better Belief of a future State,---the word Paradise came to signify, the Place to which all pious and good Men were translated upon their departing from the Body. But had the ancient Commentators left us at a loss concerning the original Meaning of this Word, we might justly conclude, that it signified a State of Happiness, from its being That to which the Soul or Spirit of our Saviour himself was removed immediately after Death---“ To-day shalt thou be with me “ in Paradise.” From our Saviour’s Death till his Resurrection was only a few Days---for though he was crucified---dead and buried, yet he rose again the third Day. But this was not the case with the Malefactor who was crucified along with him. His Body, being that of a common Man, underwent the common Fate of all other Men---it putrified, and was reduced to Dust. It was the Soul or Spirit, therefore, which our Saviour assured him should be with him that Day in Paradise.

Nor is this the only Passage in the New Testament, which might be produced in Proof of the Souls of good Men entering into a State of Happiness, such as we have here explained Paradise to signify, immediately after Death. In the Parable of the rich Man and Lazarus, "There was," says the Evangelist. "a certain rich Man, who was clothed in purple and fine linen, and fed sumptuously every Day: And there was a certain Beggar, named Lazarus, who was laid at his Gate full of Sores, and desiring to be fed with the Crumbs which fell from the rich Man's Table; moreover, the Dogs came and licked his Sores. And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom. The rich Man also died and was buried, and in Hell he lifted up his Eyes, being in Torments, and seeth Abraham afar off, and Lazarus in his Bosom."

Abraham was always set forth as so perfect a Pattern of Faith and Obedience to the divine Commands, as to put it beyond all doubt with the Jews, that his Soul, immediately upon its Separation from the Body, was received into the Regions of Rest, Peace, and Happiness; and that therefore, by Lazarus being received into his Bosom, was signified his being made Partaker of the same Felicity. From these two Passages then of the New Testament, which reflect Light upon each other, and equally serve to confirm the same Doctrine, we learn that the Souls of the Righteous, as well

well as the Wicked, immediately upon the Death and Dissolution of the Body, are not extinct and rendered insensible till the Resurrection, but enter into a new State of Existence, of Happiness or Misery, according to the Works done in the Body, whether they have been good or bad, and that they shall continue in that State till the general Resurrection, and the general Judgment in consequence of it, shall take place---when after the Re-union of the Soul and Body---the latter being likewise become immortal and incorruptible, they shall together receive their last and final Sentence, and be doomed---the Righteous to still greater Fullness of Joy, and more perfect Happiness, which are at God's Right Hand for evermore, and the Wicked to endless and more exquisite Misery.

By Paradise then is here meant that intermediate State of the Soul, in which it exists separate from the Body, from the Moment of its Death, till the general Resurrection, in which each enjoys or suffers that Happiness or Misery, though not in the same Degree, as that to which the one shall be exalted, and the other condemned at the last Day---the Day of Judgment.

Such are the gradations of happiness through which the Almighty in his infinite Wisdom and Mercy has ordained Mankind to pass---in which the Righteous, by their good Works, may render even the present Life a Paradise to themselves and others, till Death shall kindly remove them hence, when they shall exchange

an earthly for an heavenly Paradise, from whence in God's good Time, they shall be translated to Heaven itself---where they shall enjoy Happiness unspeakable and unchangeable, which passeth not away, but shall remain for evermore.

But supposing we had not the Authority of Holy Scripture to support this Doctrine, to imagine with some, that from the Moment of Death, and the Dissolution of the Body, the Soul remaineth in a State of Sleep and Insensibility till the general Resurrection, is a Doctrine utterly derogatory to the Almighty, and inconsistent with all his Attributes of Wisdom, of Goodness, and Mercy to Mankind. He hath declared in his holy Word, that he delighteth not in the Death of a Sinner ;---and wherein, I pray you, is a State of Sleep and Insensibility of the Soul, for a certain Season, better than Death itself? The present Life is a State of Trial and Probation, the next of Recompence and Reward to the Righteous for all their good Works--and let us not then imagine that the Almighty, who is all gracious and good in himself, and who delighteth in the Happiness of his Creatures, should defer that Happiness---the Recompence and Reward of his good Works--to so distant and unknown a Period. It is utterly contradictory to our Ideas of his universal Benevolence, that the Soul of Man should be doomed to rest so long in a State of Lethargy and total Insensibility. It would be a discouragement to the Righteous to have their Reward so long delayed, and would harden the Wicked in the Perverseness of their ways.

You see, then, the vast, the boundless Prospect of Happiness, which the Almighty in his Mercy hath revealed to you in the Gospel, in which it is evident, that his Power has been exerted solely for this gracious Purpose, viz. that you his creatures might be happy everlastingly. And whilst, with the Eye of Faith, you look forward to these Regions of Bliss and Mansions of Immortality, with all Gratitude of Heart give unto him the Praise, the Honour and Glory due unto his Name.

Should the too curious and inquisitive Mind of Man, not satisfied with what is revealed, presume to ask, Why is the Soul detained thus long in a State of Separation from the Body? Why is the final Reward of his well-doing so long deferred? And why is he not immediately put in Possession of it, and translated from Death in a Moment to the utmost Happiness of Heaven, which he is ever to enjoy? We ought to answer, Cease vain and foolish Man from all such Enquiries--they are too presumptuous in themselves, and useless for thee to know.

God has promised you a Life of infinite and eternal Happiness hereafter---his Goodness disposes and his Power enables him to perform what he has thus promised. Cease then from searching to be wise above what is written. Do you, through Faith and Hope, accept the Blessing; and leave the Means, and the Time of accomplishing it, to his Wisdom. To pry

too inquisitively into the Ways of Providence, and aspire to comprehend all the Causes---the Reasons and the Methods of God's Dealings with Mankind, in bringing them to everlasting Happiness, is equally presumptuous, as it is above Man's Understanding, and can serve no other Purpose than to render him dissatisfied with the present State, and doubtful of the future.

The only Inference I would enforce from what has been urged, is this, To live always as you would wish to die---in such an habitual Regard to Death, and Faith in a future State, as may ever render you duly prepared for either. The Time of each particular Person's Death is always unknown---often sudden, and little, alas! too little expected. Yet Death instantly dooms every Man to that state of Happiness or Misery, which must be his Portion to all Eternity---for in the Language of the Prophet, "There is no Work---nor Device---nor Knowledge---nor Wisdom in the Grave, whither thou goest."

The End.

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